



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE AMERICAN JOURNAL OF PSYCHOLOGY

---

VOL. II

MAY, 1889

No. 3

---

## PARANOIA.

### A STUDY OF THE EVOLUTION OF SYSTEMATIZED DELUSIONS OF GRANDEUR.

*From the Clinical Records of the Bloomingdale Asylum, New York.*

---

WILLIAM NOYES, M. D.

---

## II.

In the number of this journal for May, 1888, the writer gave an account of the origin and development of systematized delusions of grandeur in Mr. G., at that time a patient in the Bloomingdale Asylum. He was under the immediate charge of the writer at that institution up to January, 1889, when he was transferred to the New York City Insane Asylum, on Ward's Island, where he now is.

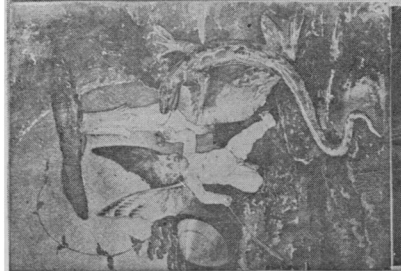
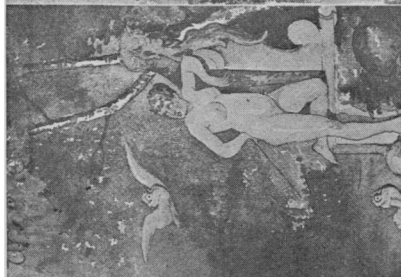
As there have been several interesting developments in his mental disease since then, and as it is possible to present further examples of his artistic skill, it is proposed in the present paper to continue the account there given, which extended up to about March, 1888.

Before beginning an account of his mental condition during the past year, it will be proper to add some facts regarding his early history that were not known at the time the first article was written. It is stated that as a child he showed some marked peculiarities of manner, being always fond of odd and fanciful articles of dress, and this was especially the case with regard to his hats and caps, he being fond of decorating these, or of wearing something that was different from the other boys. It was always hard for him to concentrate his mind on his books, and although learning readily, he was lacking in steady application.

One or two further peculiarities of conduct during his life at Bloomingdale have been brought to notice by his attendant. His practice after each meal was to go out to smoke, remaining out often half an hour or more. On his return to the hall he had one method of procedure, from which he never varied. He first washed his hands in the bath-room ; then going to the dining room, he filled a glass with water from the cooler, and holding this extended in his right hand, he would balance himself on one heel and suddenly whirl about, always to the right, and would then drink the water. The force of his turning was often sufficient to throw some of the water out of the glass.

During the summer a New York artist, who had known Mr. G. in Paris, called on him at the asylum, and through this gentleman some particulars were learned about the patient's art-life abroad. As would naturally be expected, the same characteristics were noticed by his fellow-students in Paris that have been already referred to.

He was always looked on as exceedingly bright and clever, but entirely lacking in application and in the



ability to finish his work ; in fact he had become known as "the unfinished artist," a particularly apt characterization. The water-color sketches which the patient showed to this gentleman during the call were said by him privately to be of the same general character as the patient's earlier work, strong and original in conception, but lacking in refinement and delicacy of finish.

Twelve of these water-color sketches are here reproduced, some having been made during the past year, and others earlier. The odd and fantastic conceptions are sufficiently evident to need no special comment. The first one, in the upper left-hand corner, he has called PUCK'S PLEASANTRIES, then comes a FRENCH COOK and UNDINE, and last an IMP AND FROGS. This last one and the next in order, THE WEST WIND, were done previous to 1888, the remainder in 1888. The remaining three are THE DANCING FROG, a second COOK, and PLEASURE, TIME AND YOUTH. The Dancing Frog he presented to a fellow-patient, together with the following original verses :

"Hay dai ! Hay dai ! for the month of May,  
 With its flowers and flocks all blithe and gay :  
 When the scent of the meadow and smell of the pine,  
 For a perfect perfume in a union combine ;  
 And the lambs and the lassies all skip to the lea,  
 To dance in the clover and sport with the bee.  
 'Tis a season of song and a season of cheer,  
 So tune up the fiddle and tap the fresh beer ;  
 And trip to your lassies as long as ye may,  
 For youth is for pleasure, so let us be gay."

The coloring in the last sketch, PLEASURE, TIME AND YOUTH, is particularly good, and the whole makes one of the best things that he has done. It will be seen that it is allegorical, as is most of his work. Pleasure, in the shape of a woman, is leading on the youth, who holds a wine-glass in his left hand and a bottle in his

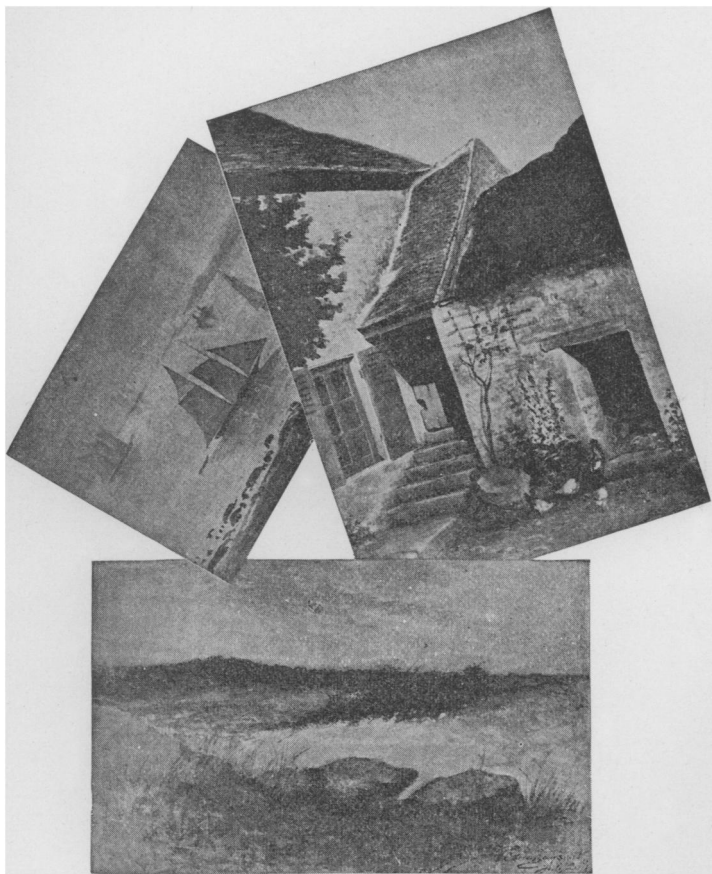
right, while behind stalks Time, endeavoring to attract Youth's attention to the fast-flowing sands in the hour-glass.

The legend attached to this is a good example of one of Mr. G.'s numerous puns ; it reads, *Life's fitful Fille-vers*. The *Fille* refers of course to the maiden in the sketch, and if the *fille* is spoken rapidly with the French pronunciation, we get *Life's fitful Fevers* !

Since the appearance of the first article on Mr. G. the writer has often been asked if, with the marked talent shown by the patient in those sketches, and which is equally well shown in these, it would not be possible to induce him to do some regular work. All attempts, however, to bring this about have been without result. The artist referred to above told him that he could furnish him with work if he would only make the attempt to do it, but the patient's reply, as on all former occasions when the subject was brought up, was that "The spirit does not move me." Being passionately fond of the theatre, he has often been offered a theatre-ticket if he would only make some small sketch in return, but he prefers to lose the enjoyment of an evening's pleasure rather than to try to force "the spirit." Only once did he ever make a sketch under compulsion, as it were, when he made for the writer, in exchange for a theatre-ticket, the beautiful water-color sketch that serves as a frontispiece for this article, and which he called PARADISE AND THE PERI, his conception being taken from Moore's well-known poem, the sketch representing the first two lines :

"One morn a Peri, at the gate  
Of Eden stood, disconsolate."

Through the kindness of his family and of one of his friends it is possible to present here representations



of three of his early works, begun and finished before his mental disease developed.

The two upper ones in the group of three are water colors, both harmonious in design and execution, the larger one being especially pleasing. The lower one is a landscape in oil, and unfortunately is not a subject that can well be represented by a photograph, but the original is a very meritorious piece of work, and has been highly spoken of by one of the first landscape painters in America.

How great a change has been brought about by his mental disease can in no way be better appreciated than by comparing the quiet and restrained beauty of these works with the group of five water-color sketches at the end of the article. In the center is the hideous witch. In the upper left-hand corner PUCK is disporting himself with a frog on a toadstool, while opposite is SYCORAX, the mother of Caliban. In the lower right-hand corner is another WITCH, and on the other THE VAMPIRE looks out from her cave of darkness, a human skull lying before her, and blood dripping over the edge of the rock.

Mr. G.'s chief occupation during the summer and autumn of 1888 was the writing of a book of 200 quarto pages, with the following title-page :

### THREADS OF THOUGHT.

GLEANINGS GATHERED FROM THE GREEK GODS.  
SIFTINGS FROM THE SANDS OF THE SIGHING SEA.

FROM BEER-SHEBA TO DAN AND ON.

FROM THE DEAD SEA TO DAYLIGHT.

ALPHA AND OMEGA.

Fret not thy Guise-ard.

"The mills of the gods grind slowly, but they grind exceeding fine."

"Her 'prentice hand she tried on man, and then she made the lassies, O."

"Whom the gods wish to destroy they first make mad."



Opposite the title-page is a pen-and-ink sketch serving as a frontispiece, representing the GODDESS OF MUSIC sitting on the crescent moon, playing on the harp. The legend attached, which at first sight appears to be an inscription in French, is in reality a pun on the musical scale, *do, re, me, fa, sol, la, se, do*.

He divided the book into twelve parts, one for each month in the year, and at the beginning of each month is given the mythological sign of the zodiac, the member of the body for that month, the tribe of Israel to which the month is dedicated, the name *Christ Jesus*, one of the Apostles, one of the Holy Stones, one of the days of the week, and finally, the name of one of the ancient churches. Following this is a description of the mythological person to whom the month is sacred, after which comes a description of some Greek or Roman divinity, from some dictionary of antiquities. On the page opposite to this description is inserted before each month a pen-and-ink drawing of the mythological hero or heroine that the ancients associated with the month.

Opposite January is Aquarius, and the arrangement of the descriptive matter for this month will serve as a general example of the arrangement of all the other months :

“Jove. Zodiac. Aquarius. The Waterman.

A. Member. Legs. Les jambes. Le gambe.

Month. January. In honor of the god Janus.

Tribe. Simeon. Hearing with acceptance.

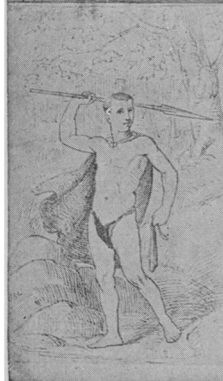
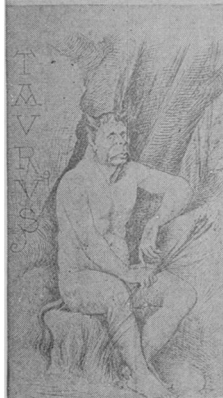
Christ Jesus.

Apostle Matthew. Gift of Jehovah.

Gem. Jasper.

Day. Monday, sacred to the moon.

M. Church. Ephesus.



divisions of the book his own thoughts on different matters, mostly religious, and quotations from the Bible, short poems and extracts from poems. Proverbs, old saws and original verses are mingled freely together without any order or coherence. His remarks on religious subjects are often strikingly forcible and original, and sometimes remind one of the impassioned utterances of a revivalist preacher, and they are not seldom poetic in beauty and expression.

The description of Janus already given is immediately followed by these quotations :

“Fortitude is better than biceps for building.  
 ‘He who tholes conquers.’ Allen Ramsay.  
 ‘It’s good to be sib to siller, but more siller  
 When you’re sib to ‘*The King*.’ ”

And these are followed by a song from “Love’s Labour’s Lost,” after which come various remarks on religious subjects :

“Man that is of woman born is of few days and full of sorrows. He learns to lisp words the meaning of which he knoweth not. He learns the alphabet and how to form words. But all this learning to him makes him like to the pig fed upon the pod of the pea ; a higher intelligence first eats the fruit of the soil and then, having fed him upon the husk, eats him. And so the greater ‘Good’ absorbs and refines the lesser lights, so a penny dip may eventually become a particle of the great and glorious ‘orb of day.’ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.—St. Luke, 1st c., 1 and 2 v.

“The infant at its birth is simply the jar (Jah) in which is planted the holy seed, or germ of the Word, which is to grow and flourish, according to the love and devotion bestowed upon it by its parents. Until the

Y. Janus. Represented with two heads, and called therefrom Biceps—the keeper of all gates—also called Matutinus, as opener of the day ; represented with a key in his left hand and a staff in his right. He was also called Quirinus because presiding over war. Clusius and Patulcius as ‘shutter’ and ‘opener’ of gates. He was called Curiatius because he was charged with the care of the world. Janus and Jana the *solar* and lunar deities, derived from Oriental names of Divinity, Jah, Jao, Jovis, whence Jom or Yum, ‘the day.’ Quirinus is derived from the Sabine word curis, ‘a spear.’ When represented four-headed he was denominated Quadrifraris, and is identical in appearance with the Brahma of India. He was like Hermes, the guide of souls from Purgatory to Heaven.”

The illustrations preceding the twelve months are as follows: Aquarius opposite January ; Neptune, February ; Jason, March ; Taurus, April ; Pollux, May ; Infant Hercules, June ; Achilles (with the spear), July ; Pandora, August ; Libra, September ; Aegyptus, October ; Apollo (drawing the bow), November ; Bacchante before Pan, December.

Aegyptus is represented by two drawings, the seated Egyptian figure and the sacred bull. A long description is given of each of these personages, the circumstances of their birth and parentage being given, together with their adventures, and the rites with which the divinities were worshipped.

After these mythological characters have been described, Mr. G. has set down in each of the twelve

child is able to express a thought of its own, it is no more than the journal in the which you write the occurrences of your daily life, and which must be opened and like a flower allowed to bloom in order to find color and expression. Few people appreciate the mighty magic of the Word, or realize that the thoughts we think (which are nothing more than the combinations of the Word of God) generate either manna or rank poison in the hidden tissues of the body, and that we transmit this good or evil in a greater or less degree to whatever we come in contact with, through limb or lung. Like seeks like all the world over. Consequently, if you are harboring evil in your heart you will not only garner what you gather, but the evils of your neighbor will fly to you, if your power of evil outweighs his; just as the needle is attracted by the stronger magnet.

“Man is the only creature to whom is allotted the power of selection or choice; the dog must always be a dog, until evolution passes his spirit into some higher form, but man may have the semblance of the god, and the heart and habits of the beast, all through his own choice and a failure to honor the commands of God. The body of the beast cannot hold that which is God-like; it would burn it up, for our God (the God of Love) is a consuming fire. If we dishonor the temple of God, our mortal bodies, by gathering wrath and holding it, we shall be driven out into the abode of some beast (as was Nebuchadnezzar) until such time as our sin shall have been purged away. The teachings of Pythagoras were just as much inspired by God as those of a broader doctrine delivered by Paul. But Pythagoras drove the spirits of erring mortals back into the beast and then taught us hope of redemption, while the teachings of

Christ constantly raise the soul of man from the groveling worm to the heights of heaven. Forego wrath, let go displeasure. Vengeance is mine, I will repay, saith the Lord. Wrath and anger are but the outgrowth of a longing for revenge ; they are alchemists concocting vengeance in the secret chambers of the heart and liver. Turn them out, let them go, they are thieves and robbers. Better a dinner of herbs where love is, than a stalled ox and hatred therewith. If evil thoughts come into your heart don't give them house-room, purge them out, and above all give them no utterance, for if you do it is your endorsement to a note of hand signed by your enemy, and ten to one a note he will leave you to pay. Never call another a liar ; make them, if you can, put their statements in black and white over their own signature, then they will have certified to their own lie ; let you add a little of the grace of God thereto, and a very good purge and cleanser may be evolved therefrom, and society thereby relieved of much filth and ugliness.

"The man who keeps cool  
 Needs no compass or rule,  
 For his measure or guide, when he builds ;  
 For his God in the sky,  
 Has him close to his eye,  
 And turns back the foe, when He wills.

\*       \*       \*       \*       \*       \*       \*

"The name you bear is one of God's names ; you received it through baptism, at the hand of God's servant, one of his ministers ; in like manner so did your parents before you. It is your bounden duty as a Christian to learn to know the full meaning of this God-given name, and then to live up to it. If we learn to listen to the quiet spirit that ever dwells *within* the house (the one that sings in our heart when we are gay and glad and thankful) and follow its teachings,

we shall ever find the Temple of God filled with His presence, the Shechinah<sup>1</sup> that veiled the mercy-seat of old ; and the quick spirit of discord, so prone to argument and discussion, who is an eavesdropper and a listener at corners, and who is ever ready to fly upon the tip of our tongue and hail a storm of words, he will fly away to some more congenial habitation.

“Merlin built for King Arthur a royal habitation, filled with all the luxury and elegance that wealth or art could furnish or devise ; and on the castle’s peak, spreading its wings to heaven’s blue expanse, he placed an angel of burnished gold, symbol of the peace and love that should reign within the palace walls. To this edifice of beauty thronged the knights of King Arthur’s Round Table, to joust and tourney ; and merry feast and woman’s smiles were not sufficient to keep them contented and happy. The devil of unrest, envy, and worldly ambition entered their hearts and showered upon them the seeds of lust to suffocation. They parted, and sought in devious ways to find the Holy Grail, not knowing in that dark and stormy day that the Kingdom of God is in man’s heart, and that His hidden treasures are always to be found there. The warriors of the Table Round one by one crumbled into the dust from whence they came, the golden angel raised its pinions and soared from the palace peak ; grim Time at last swept away all traces of a king’s abode, and nought remains to us but a legend of knights who came to grief and the grave through lack of honor and lechery. Mark you, my friend, your name, and your body that bears it, comprise your palace of Truth, above which God has placed the

---

<sup>1</sup> See Mr. G.’s water-color sketch of SHECHINAH, in the first article, *Am. Journal of Psych.* I, 475, and page 16 of the reprints.

guardian Angel of Peace and Love ; see that you wander not from 'Home' ; seek not the laughter of strangers ; be content with the arrows in your quiver, or you, too, may meet with the same disastrous end as the knights of the Table Round.

\* \* \* \* \*

"Water contains just the same subtle qualities to-day as it did when Christ changed the water into wine at the marriage of Cana. But we should be careful how we use it, for if you mix with it other than good thoughts and thankfulness, it will produce no wine in your jar, but, on the contrary, something very much resembling poison in its action. It is not what we eat and drink that hurts us, but what we mix with it from our own internal infernal economy.

"'Spare the rod and spoil the child' is not to be taken literally, for the teaching to be conveyed lies deeper than the surface of the line. The child is the recipient of a reasoning faculty which, if you cultivate by argument and teaching, will spoil the child, in one sense, by developing that which is manly in its nature. We beat an animal because it has no power of argument or speech, but even in this case moral force is better than blows ; for the spirit that animates the brute and causes it to live is the same that pulsates in the heart of the babe, and may be reached in the same way, although we hear no audible response to our admonitions. Blows to brute or babe are always an evidence of lack of patience and want of wit. Striking a child for a misdemeanor is as sensible as beating your own head against the wall for some error committed ; you blunt the very faculties you wish to build up and improve when you use brute force instead of reasoning and logic. Furthermore, you alienate the nature that has been given you to



love and cherish ; you repel it instead of drawing it towards the light and warmth of your own intelligence ; you not only extinguish its fire, but you are destroying your own as well, for the child is given us that he may replenish the holy fire upon our hearthstones as it burns low.

“ Brutality drives the angel from the door and places a fiend in its stead. Brutality is a boomerang that recedes upon him who uses it as a weapon with redoubled force. Wisdom’s ways are ways of pleasantness, and all her paths are peace.

“ Prayer to God is always answered ; we are not always aware of the fact ; when the answer comes to us we fail to recognize it because we have made ourselves spiritually blind. We cultivate our spiritual nature to such a degree that the soul becomes like a diamond in a bladder ; its beauties are hidden because it is shut out from the light of that great power called God that made it and its wonders. Man, in the course of his life, is constantly brushing past the Angel without recognition, simply because he is ever plowing the fecund earth with his nose, like any mole. Look neither up nor down, but straight ahead, fair into the eyes of your fellow-creatures ; God’s universe is there and His kingdom infinite ; His messengers respond quicker than thought ; His mandates pass swifter than the flight of bird. His eyes are everywhere beholding the evil and the good. ‘The wish is father to the thought’ ; therefore be careful that your thoughts assume not the garb of the Destroyer, for you must e’en play the part if you don the robe ; you must fill your role or quit the scene.”

Here follows a page from *The Light of Asia* and several old sayings, after which is the following on Good Thoughts :

“ Good thoughts breed other good thoughts ; as the snowball rolls it gathers its like and grows. There is no gift so gladdening as fair speech ; other bounties that we lavish upon each other fade away and are lost and forgotten sometimes, but the music of kind words comes ever echoing through the deep defiles of the past with all the freshness and joy of the day that ushered in their birth. Oh, blessed God-gift of speech !

“ The Bible is Life’s great mentor, to which we should go for confirmation of our beliefs and acts ; it is the standard by which man is to acquire the art of right thinking and right doing. ‘ *Ars longa, vita brevis.*’ The Old Testament is a history of the natural man living under the influence of a God whose personality is undefinable and beyond his comprehension ; whose presence is only realized through his manifestations in Nature. The New Testament is the development of a new birth in this natural product of the earth and its forces, in which the mind of man is ushered into a new light and made to realize that God walks in the hearts of men and in time transforms them into a perfect image of himself. The natural man resists this new birth just as the elders of the church resisted Christ and finally crucified Him ; the earthly and spiritual natures cannot exist together—the one crowds the other out—for one is a destroyer, a consumer, while the other is always a builder. The spiritual nature in man never feeds upon itself, as the physical nature often does, but is constantly conceiving new combinations, evolving new thoughts in the great storehouse of the mind, and sending them out on errands of love and mercy. The spiritual part of man is like the widow’s cruse ; draw from it as you will, it never empties, for it is a portion of God, and consequently inexhaustible.”

The above is all from what he had gathered together under January, there being rather more religious matter than in the following months.

February contains much less that is of interest, the first part of the month being taken up with quotations from the Bible, Shakespeare, and a long account of Neptune. Later on we find the following :

“He who goes through life with his nose constantly in the ground may become intimately acquainted with the worth and ways of bugs and sods ; but he will miss the great glories of the universe and the mysteries of the brotherhood of man. Head erect, eyes to the fore, and remember God walks in the secrets of the heart.

\* \* \* \* \*

“All the Greek and Roman deities are but different phases of that Great Power which we now worship as God. And these various forms of worship were given to man that the spiritual child might climb to the realization of the Infinite by easy grades, and not be startled into frenzy, madness and death by the glory and magnitude of Him who guides the universe. The ancients were great and successful in proportion to their faith in their gods and the integrity of their devotion. Just as men to-day make a god of money and bow to the golden calf, are the most successful in gathering money, who are the most sincerely devoted to their idol. But all the gold in creation will not save a man from the hands of death, or buy back his soul when once he has pledged it to an idol of gold. Gold is a good means to an end, but should never be mistaken and worshipped as the end-all and be-all of life. All the men in history from time immemorial who have tried to lift themselves into power and thereby gain happiness by a golden lever have been signal failures.

“The force of love is so great, so strong, so intense, that if a man were to fill his store-houses with it at one fell swoop, before preparation had been made for such commodity, it would burn him and all his belongings up. *His* ministers are a flame of fire.

“Richelieu said to Baridas, ‘Behind thee stalks the headsman.’ The same might be said, with equal truth, to each one of us : for each man bears his judge with him, who condemns or justifies as the case may be. The thief, the assassin and murderer always fly the hand of justice, but they never by any chance evade their doom ; they may miss the hand of man, but the hand of justice presses them closer than their own shadow. Often through the retina of the eye does conscience throw upon the ambient air the figure of the murderer’s victim. A man can no more shirk the responsibility of his own misdeeds than he can shake off a fever by changing his coat.”

March is devoted almost exclusively to mythology, and need not detain us. In April he has given his idea of *evolution*, and its failings as applied to man.

“The respects in which evolution as a necessary process in the natural and brute worlds does not wholly apply to man :

1. Instinct yields to conscious intelligence.
2. The struggle for existence yields to a moral law of preservation, and so is reversed.
3. Intelligence takes the place of natural selection.
4. The will comes into supremacy, and so there is a complete person. Man, instead of being wholly under force, becomes himself a force.
5. Man attains full, reflective consciousness.
6. Conscience takes the place of desire.
7. The rudimentary and instinctive virtues of the brutes become moral under will and conscience.

8. Man comes into consciousness of God.
9. Man's history is in freedom.
10. Man recognizes and realizes the spirit.

“Contrasting phenomena of evolution under necessity and evolution under freedom :

1. Man changes and tends to create his environment ; achieves it largely, and so may prolong it. The brute adapted itself to environment, but had no power over it.

2. Man progresses under freedom. The brute progressed under laws and environment ; man, under will and moral principles of action.

3. Man thinks reflectively, systematizes knowledge and reasons upon it ; the brute does not, except in a rudimentary way.

4. Man has dominion ; the brute is a subject.

5. Man worships, having become conscious of the Infinite One ; the brute does not.

6. Man is the end of creation, and the final object of it ; the brute is a step in the process.”

In the first article a description was given of two of his religious diagrams, representing *The Sealing of the Holy Spirit*, and this he refers to in the following description of the wheat-berry ; elsewhere in his book he quotes from a magazine article on the form and structure of the wheat-berry :

“The wheat-berry has seven coverings, the same as man has the seven seals of God upon his spiritual grain or soul. Sometimes the worm (called envy, hatred, and malice) perforates these coats in the first Adam, and the spirit writhes out from its temporary abode, in agony, like the wriggings of matter strained through a colander. This is the agony of death, but when the seals are kept intact until the season of per-

fect ripeness arrives, the transition is one of perfect peace, and consequently painless. Man, in spite of the laws of nature and all that has been written or said regarding the theory of evolution, would fain skip the chrysalis stage and jump from grub to butterfly, without any prolonged period of durance-vile. Patience is a hard lesson to learn, no matter how you fix it, for man is born with the seed of the tyrant lurking somewhere, and wants to rule."

At this point is inserted the drawing of the FISHERMAN AND THE GENII, which is to illustrate a story in the Arabian Nights. It is the one under which is the inscription

"Vir . . . . man  
Gin . . . . trap,"

this being another pun, the Latin *vir* meaning *man*, and *gin* a *trap*, while combined, *virgin* equals *man-trap*.

There are some original verses descriptive of this drawing, called *Nettles, etc.*, describing the terror of the fisherman on opening the old earthen coffer, to be confronted with the air-spirit..

This concludes the month of April. In the month of May, besides the usual mythological stories and Bible quotations, is the following original poem :

"Oh ! Peace beyond the power of thought ;  
Oh ! Happiness by good deeds wrought ;  
Oh ! Sun that never quits the day ;  
Oh ! Lillie pure as chrystal spray :

"Oh ! Living mandate of our God ;  
Oh ! Pathway that the Saints have trod ;  
Oh ! Zephyr from the perfect blue ;  
Oh ! Lambkin born of stainless Ewe :

"Into our chamber's holiest ground,  
Find entrance meet. Let love abound.  
Oh ! fill Thou both our bed and board  
With the full spirit of the Lord.

“Guard well the lintel and the sill,  
 'Gainst lurking foe and hidden ill,  
 And let no discords enter there,  
 Nor thoughts that work the soul despair.

“But firm in faith, secure in Thee,  
 Let worship of the Holy Three  
 Purge from our hearts all evils done,  
 And bless us with ‘Thy Kingdom come.’ ”

This is followed by other original verses, and in these he makes the only known reference to the fact that he is confined in an asylum :

- “1. Immured in a mansion made for madness,  
 Where naught that doth pertain to gladness,  
 Enters the gate or through the door,
- “2. I count the hours long and dreary,  
 And ruminate and grow most weary :  
 The slack of time is such a bore.
- “3. I think, perhaps if I played crazy,  
 This life which now seems dull and hazy,  
 Would change, if I my clothing tore.
- “4. A jig, or fit, some caper funny,  
 Might add to life a little honey,  
 And in the heart some balsam pour.
- “5. But here to sit like wart or bunion,  
 Or bulbous growth upon an onion,  
 And know the gay world never more—
- “6. I'd rather rise by slow cremation,  
 And leave this dismal dull damnation,  
 By giving up this mortal corps.
- “7. What ! eat and sleep and then grow musty,  
 While all your senses clogged and rusty,  
 Refuse to act as heretofore ?
- “8. I'd rather hang upon a gibbet,  
 And make old bones for flies to fidget,  
 Than sit here till my sides were sore.”

May seems particularly to have inspired him poetically, for after these verses come two more series, and he concludes the month by quoting the exquisite little

poem by Austin Dobson, *A Fancy from Fontenelle*,<sup>1</sup> which he has illustrated by the Maiden and the Gardener (directly under Taurus).

The succeeding picture of the series, entitled FAITH, also has an original poem given to it, but it is rather mystical and obscure. The two cherubs are intended to represent the *Gemini* of the zodiac, in some spiritual sense, in the same way that Castor and Pollux represent it physically.

June is ushered in by the picture of the INFANT HERCULES (following FAITH), and the month is mostly taken up with a description of the adventures and labors of Hercules, and is concluded by the picture of the spirits blowing on THE CRAB, the crab being the zodiacal sign for June.

ACHILLES with his spear faces July, and in this month the artist has placed the graceful little figure LA SONNETTE, Cupid ringing the bell to awaken the maiden within. This is accompanied by some verses

---

<sup>1</sup> As illustrative of Mr. G.'s refined sense and appreciation of beauty, perhaps it may not be out of place to quote the verses here, as they were intended to accompany the drawing.

#### A FANCY FROM FONTENELLE.

"De mémoires de Roses: on n'a point  
vu mourir le Jardinier."

The Rose in the garden slipped her bud,  
And she laughed in the pride of her youthful blood;  
As she thought of the Gardener standing by—  
"He is old—so old! and he soon will die!"

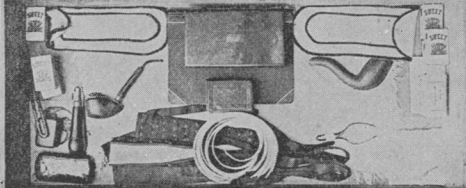
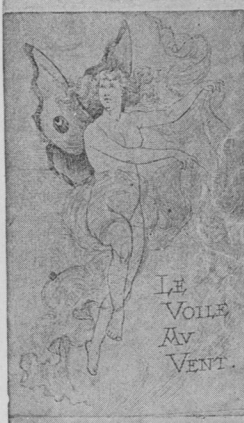
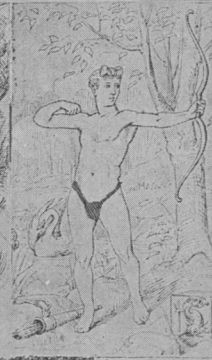
The full Rose waxed in the warm June air,  
And she spread, and spread till her heart lay bare,  
And she laughed once more as she heard his tread—  
"He is older now. He will soon be dead."

But the breeze of the morning blew, and found  
That the leaves of the blown Rose strewed the ground,  
And he came at noon, that Gardener old,  
And he raked them softly under the mould.

And I wove the thing to a random rhyme,  
For the Rose is Beauty; the Gardener, Time.

*Austin Dobson.*





which are somewhat more graceful than many he writes :

“LA SONNETTE.

“When Love comes ringing at the bell,  
And finds no maid to heed his spell,  
He simply sighs and lifts his eyes,  
And hies away with Alack-a-day!

“When Cupid comes on dewy wing,  
What are the notes the zephyrs sing?  
Come laugh and sing and greet our king,  
For while we may let's make our hay.

“What says the swaying of the bell,  
What are the words its tinklings tell?  
Come to the lea, 'tis he, 'tis he!  
The merry monarch blithe and free,  
Leave bin and care and hail the heir.

“What says the Sun, when day is done?  
The maids were many, the bride was one.  
Who loves him little should love him long.  
So rhymes the riddle to suit the song,  
Come robe the king, and favors bring.”

The two pictures following, SUB ROSA and the MAIDEN AND CUPID, are inserted without any verses or explanatory notes.

The drawing SESAME is more deeply allegorical than many of the others. On the right-hand side of it he has written the names of the seven coverings of the endosperm or center of the wheat-berry, and below is the verse from the third chapter of Genesis :

“So he drove out the man ; and he placed at the east of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life.”

And on the opposite page, verses from the fifth chapter of Revelation, beginning, “And I saw on the right hand of him that sat on the throne a book, written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to

loose the seals thereof? . . . . And in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

He thus appears to connect the angel that guarded the gate of the Garden of Eden and the angel before the throne; and it is especially interesting to see the influence that the number *seven* has on his mind, as was the case with the Seven Sealings of the Holy Spirit in his religious diagrams.

Next in order comes the sketch of PANDORA, with a description of her attributes, and then several pages of description of the beliefs of the Buddhists, on which he comments :

"All these theories and beliefs relative to the great Creator are but so many pieces taken from the great mosaic of the Bible. All the existing religions in the world are simply stars in God's spiritual pyramid, the apex and key-stone of which is Christ. The Holy Bible is the point from which all beliefs radiate; it contains all that man knows or may know of that Supreme Being we call God. All the secrets that perished in the Alexandrian Library are hid between its two covers, and may be found by those who tread the path of love; but let no one with hate imbued start upon the quest, for the Holy Book is the Gate of the Garden of Eden, and He placed of old at this gate an angel with a sword of flame, to guard the ground from guilt and shame."

Reference was made in the former article to the fact that he considered himself as undergoing a probationary stage, and would in time become worthy to receive a great spiritual revelation. This is made more clear by the following :

“When the realization of the Christ first breaks in upon man’s nature, it is the dawning of his spiritual day, the first gleam of the soul’s sun. ‘The Sun of Righteousness,’ from whence we derive light and life, and around which spiritual point revolve all earthly changes until this Sun is realized in its perfect magnitude, filling space, and being one and inseparable with God. When once this truth has germinated in the heart of man, if only one thin ray of the heavenly light has penetrated to the secret recesses of his nature, its influence never leaves him; it may be obscured by the fogs and mists of doubt and clouds of earthly cares and vexations, but high above the vapors of the world rides this Great Redeemer, who is constantly drawing us imperceptibly to himself, while the fire of His love is purging and cleansing away that which is mean and perishable in our being, and fitting us to behold the full glory of His majesty, and to stand in His presence without fear and without reproach. Man cannot gaze on the physical sun without blinking, much less could stand the glory of the spiritual sun; the vision would consume him, unless he had passed through the incarnations which give one the requisite spiritual strength. God’s mercies are manifold, His mysteries marvellous and unanswerable, and that which He hath begun abideth forever. Allah illa Allah!”

The sketch of LIBRA faces September, and MINERVA follows, with a description of the goddess; and the remainder of the month is mainly given up to religious subjects.

September is prefaced by AEGYPTUS, the zodiacal sign of the month, the scorpion, being seen in the circle above the seated Egyptian figure, while *Aegyptus*

*the Bull* follows, with an account of his worship. He comments on the Egyptian priesthood, and incidentally on *lunacy*, as follows :

“The confusion of faces, spoken of in Daniel, is the same physical phenomena that gave to the Egyptian priesthood, and that of some of the other nationalities, gods and goddesses with the heads of birds and beasts. When people worship the creature more than the creator, then comes the messenger of the gods, Mercury, and takes possession of the human body, and throws upon its surface whatever he finds reflected upon the mirror of the mind ; hence diversity of aspect and consequent confusion. There is nothing hidden but shall some day see the light. This phenomenon is to-day stigmatized as ‘Lunacy,’ and the cunning and science of medicine generally succeeds in driving out the angel and sustaining the devil or beast, which are one and the same thing. Spiritualistic mediums are under the same influence, and usually end their days in some insane asylum, unless they change their mode of life, for they are as a rule lecherous scatter-brains, either in thought or actual practice. This is a rod by which the great good God drives men to prayer and search of Him, the Creator of all things.”

November being represented by Sagittarius, The Archer, is appropriately introduced by APOLLO, shown in the act of drawing the bow, and a long description of him follows ; and then comes BACCHUS and his story, and Barry Cornwall’s poem *To Bacchus*. A second sketch of APOLLO, here more appropriately shown with his lyre, is followed by a poem *To Apollo*, by L. N. Torre.

December is introduced by the DANCING BACCHANTE,

instead of by CAPRICORNUS, the proper zodiacal symbol, this latter picture being placed in the middle of the month ; and the story of Pan is told. A rather good comparison is here given when he says :

“ Man is the social chameleon, whose mind, morals, moods, and manners are colored by the thoughts on which he dwells.”

The remainder of the book is taken up with religious reflections, and these quotations may not inappropriately be closed by the following, which might not seem out of place in the writings of a more ambitious and fortunate religious teacher :

“ Men complain of a continuance of bad luck because they have not prepared themselves in a way to deserve better. People cry out against Nature and Fortune because their crops fail and their children turn out bad, when the fault lies at home. Hell is just as hot and horrible as we have a mind to make it, and heaven creeps into a man's heart when the place is fit for its indwelling ; it is a condition, not a locality limited by any bounds save such as are spiritual and consequently limitless. You don't have to reach to heaven or fly to it ; it comes to you when you have finally won it, and it makes you a part and parcel of itself ; in other words, it is the spirit of purity, the spirit of Christ dwelling in us and making man his own. Growling and grumbling at the humble trivialities of life often shuts the angel from the door—turns away God's messenger, and retards the dawn of that bright day of more perfect light, when we shall no longer see as through a glass darkly, but face to face with truth revealed in all its native loveliness.”

The sketch *LE VOILE AU VENT* and the graceful and beautiful *CUPID* at the door complete the illustrations.

The mottoes on this last sketch are "Nemo me impune lacessit," which he translates, "No one wounds me with impunity," and gives it as a motto of the Scots ; at the right-hand side "Beauty conquers all," representing the "Candore omnia vincit," on the left ; and "Truth is mighty and will prevail."

The written matter is brought to a close by the following page :

"He laughs best who laughs last.

"T, he, some of the means equals t, he, some of the extremes.

"These are the aberrations of a fitful and fit mind.

"Let none erase, nor pen, or trace,  
Upon this book of mine ;  
In solitude I've writ it all,  
And thought upon each line ;  
There's much within that is my own,  
And much that is divine.  
So let no sacrilegious cur  
Pollute the page  
With blot or blur."

The three remaining illustrations at the end of the page would have found a place more appropriately in the first article, but it was not possible to give them at that time. The larger one represents a photograph of his bureau drawer, which well illustrates his passion for order and symmetry and for the regular and harmonious arrangements of lines. The order of the arrangement of these articles never varied from day to day, and was maintained with scrupulous exactness. The carved bowl, with the motto *Pro Rege in Tyrannos*, has already been described. Above this is what he called his *Chestnut*, and represents a shallow lead receptacle with a cover fitting over it, in general shape resembling a chestnut. It may be recalled that the lead was obtained by melting up tin-foil picked up on the asylum grounds. The space in the lower half





is filled with powdered orris-root, in which is placed the body of a locust.

The grace, beauty, and poetic conceptions shown in these sketches and drawings, and also in the quotations, are such that it must cause the most profound regret that such talent and originality should have been hampered in its development by a faulty physical development, and that an incurable mental disease should have clouded such a brilliant intellect.

As in the former article, it is not proposed to discuss the nature of the mental disease from which this remarkable and talented man is suffering, but merely to present as complete a record as possible of his disease. Since his transfer to Ward's Island there have been other and different developments of his artistic work, but the present article may properly end with the close of his residence at the Bloomingdale Asylum.